Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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The Close of the Evangelistic Campaign in Osaka.

What shall the harvest be? This hymn was often sung, and the question repeated, again and again, during these five months of special efforts to reach the million and a half of people in this great city. During this period God's laborers have been scattering the seed of Truth in a variety of soil. Meetings have been held in a theater, hotel, post office, in banks, and in a public school, as well as in the churches. Some were for men and others for women only. Bankers, business men, students, church members, and Christian workers had their addresses fitted to each group. One large meeting was held in the interest of temperance, and another for inspiration through sacred music. It is estimated that fully 80,000 people gathered at the various places, during these five months. Probably more than half of this number can be accounted for by the Christians themselves, who attended nearly every meeting. But even so, it is clear that thousands of non-churchgoers listened to the Gospel. We know that some of the seed fell upon hard ground, for opposition broke out rather violently, at the very first of the large meetings in May. Fully 2,300 people were gathered in the theater, and a prominent preacher from Tokyo attempted to explain, from a Christian's standpoint, the Japanese teaching of loyalty and filial piety—subjects about which this people are abnormally sensitive. A few men, of the baser sort, (Shintoists, it is believed) had come for the purpose of creating a disturbance. They interrupted this speaker, and made violent attempts to reply, on the spot. Nothing has been seen like this, in Osaka, for the past thirty years. The singing by the choir, at an opportune moment, quieted the uproar, and the next speaker—Mr. Ebina—began and ended in peace. The reports, in the daily papers, the next day, were also tinged with a little opposition. This fact encouraged these unknown enemies to print and mail anonymous postal cards to the principals and teachers of the public schools, warning them against this evil sect. This opposition doubtless influenced some people. The police authorities are trying to discover these anonymous fellows. They traced the opposition in Kyoto to Buddhist priests; and perhaps in Osaka, as well as in Nagoya, our opponents may be brought to the light. Disturbances of this kind are not desirable; but perhaps they can hardly be avoided when our preachers speak plain-

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ly against the sins and superstitions of this people.

As to the methods employed in this campaign in Osaka, there are few to report that were strikingly different from those used in Tokyo and other large cities. An attempt was made to hire an aeroplane to drop upon the city, printed programs of the meetings, and a brief outline of the main truths of Christianity. This feature could not be carried out. Bands of young men, however, scattered 50,000 programs throughout the city, and distributed 50,000 more at the Olympian games, held in a suburb of the city. At prominent corners two hundred twenty notice boards were placed, and three thousand special invitations were sent by post, to prominent persons. The newspapers were utilized, as in Tokyo and Kyoto, to publish a brief and clear account of Christian truth. This newspaper advertising, brought enquiries from over two hundred persons, in all parts of the empire. The expense incurred for the whole campaign, amounted to 3,300 *yen*, of which 1,500 *yen* came as a grant from the central committee.

Among so many speakers, it is difficult to keep them all to the one object of presenting a simple and direct message. Nationalism, the Japan-America problem, and some other distant topics, were brought forward; but, on the whole, the desire and purpose of the committee in charge, to have the preaching strictly evangelistic, were met.

What the harvest will be, we cannot tell. Nearly nineteen hundred persons signed cards, and about two hundred have already reported for baptism. Most of these were attendants at the churches before these meetings began, and they have simply been brought to an earlier decision. May 21 the six *Kumi-ai* churches received nearly a hundred new members. A deep impression has been made on many people, of the seriousness and high purpose of the teachings of Christ. An unheard of thing in Osaka occurred at the foreign hotel, where the banquet was preceeded by plain, serious, and illuminating Christian talks by prominent pastors. Only a few of the three hundred and forty in attendance, were guests of the evening, among whom was the governor of the prefecture, and the mayor of the city.

The greatest satisfaction has come to the churches and pastors, not through the large and successful meetings, but because of the spirit of unity among all the Christians and workers. The Episcopalians, who have not co-operated in some places, were among the leaders of the movement in Osaka. May this bond of unity never be broken, and may the workers continue to present a solid and unbroken front to the enemy.

GEO. ALLCHIN.

Evangelistic Campaign at Sanashi.

It was a special evangelistic campaign that called us to Sanashi. We had been planning it for three months, hoping to make it chiefly a Bible school for Christians and inquirers, who had all too few of such advantages, but plenty of time on their hands. Four or five days was the first thought, with as many speakers, but finally it dwindled to three nights and two full days, and the Bible part was made subservient to other things. Too great activity on the part of the Christians lately, since they acquired a pastor of their own last fall, had served to arouse some suspicion and opposition, and the teachers in the school took advantage of the occasion to curb the enthusiasm of the children, who had been attending Sunday-school, and tell them not to go. This was an evidence that there was no lack of life in the Christian community, at least, though it somewhat interfered with our plans for a wide hearing.

I'll not take your time to tell about the meetings one by one. We had two lantern meetings with radiopticon, one in Sanashi and one in Koide, the town about a mile and a half away. Both

created a good deal of interest, especially among the children, and they were followed by addresses by Mr. Osada, which were perhaps more worth while for the assembled crowds. After the meetings were over, there was talk far into the night. We were both quite ready for bed the second night, when eleven o'clock came, but the people of Sanashi were nothing daunted when a feast of *mochi, o sushi*, and other indigestible good things, was brought out, and then, in spite of the unseasonableness of the hour, they were ready to talk on a spell longer. The people of these mountain villages certainly have but a slightly developed consciousness of time. The second day's program will illustrate. The morning meeting was appointed for nine o'clock, thus giving three full hours for Bible lectures. We were tired, so we arose somewhat leisurely from our not uncomfortable beds on the floor, crawled out from between our upper and nether comfortables (better called uncomfortables, perhaps) about 7 : 30 a.m. We made our toilet and were ready for breakfast soon after eight. But this was either too hot a pace for our host, or else he was not so impatient as we were to break a fast that had continued only from eleven o'clock the night before, and so it was not until some time after nine that the welcome viands appeared, consisting of home-produced rice, soup, vegetables, fish, and *daikon*. Then they had to clean up the room for the meeting. The room had served us, in turn, as drawing-room, bed-room, and breakfast room, and now it was to serve as a lecture hall and church. By 10 : 30 all was ready, and the meeting was opened. I was asked to lead off. I had prepared an analysis of the Sermon on the Mount that would require an hour, but with a short twenty minutes, all told, for Bible study, I gave a brief talk on the first half of the fifteenth chapter of John, and let it go at that. This gave time for a brief sermonette by Mr. Osada, preparatory to the communion service, which, however, was preceded by a little recognition service announcing the fact that the Sanashi church had now attained its majority, and was henceforth to be known, not as a branch of the Nagaoka church, as heretofore, but was to stand by itself, and be known as the Koide church. The service closed shortly before twelve; we closed early so as to leave time, before dinner, for a photograph of the people and the new little twelve-mat chapel, which they had themselves built and completed last fall. The photographer was told to come sometime before noon—leeway enough, surely. At the close of the meeting he had not yet appeared. Mr. Osada proposed a walk. We two went out and strolled about, for an hour, within easy call of the house. About one o'clock our host came out and joined us, and, after another half-hour had passed, he calmly announced that the photographer had appeared, and had been waiting, at the house, ever since he had come out. So we returned as quickly as we could, thinking to have the photograph over as soon as possible. There seemed to be no especial occasion for hurry, however, so how about dinner first? said some one. All right; so we waited another twenty minutes, or so, for dinner. Then came a call to go up to the church for the picture. We filed up leisurely. The photographer couldn't quickly satisfy himself in the arrangement of the people, the angle from which to take the picture, the lens, etc. There were many suggestions and trials, but at last, after a full hour of parleying and arranging, the camera was snapped and the little postcard picture was taken. Then back to the house we hastened for the long awaited dinner. Our host and hostess, fortunately, got back about the same time, and so we did not have to wait more than thirty minutes, and by 3 : 30 p.m. we were enjoying the simple repast. But no one was disturbed by the passage of time. It was the ordinary thing. And so we came to realise the truth of the proverb, "*Sanchu mureki*"—no calendar in the mountains.

The most interesting meeting of the

series was a woman's meeting, the first afternoon, to which there came, in addition to the Christians, some seven or eight raw, country women, and received their first impressions of Christian teaching. Their open-eyed, open-mouthed astonishment at what they heard, was interesting to see. *Naruhodo*, they had never thought about things in that way. It sounded good to them, and they could not keep still, even interrupting the speaker to ejaculate their appreciation with a word of comment now and then.

Truly a beautiful community of simple believers is this little group in Sanashi. And to think that this was all the work practically of one young man—the village school-teacher. He is not here now, but it was in his father's home that we were entertained the first night, with his father and mother and his children serving us, and the dear old grandmother, of more than 80 years, looking on and adding her good cheer. Truly, this is genuine Christianity that takes root in a home and makes a clean sweep of the family, gathering fruit from all its branches.

C. BURNELL OLDS.

Another Ramble Among Spring Flowers.

For one whose youth was spent mid New England pine lots, where the lady's slipper blooms, and peat meadows, where the large, purple, fringed orchis grows, it would not be strange to have a fondness for orchids. No find in the floral world quite thrills us with the degree of joy from the discovery of a new species of orchid. *Orchidaceae* are an immense family, probably ranking third, after *compositae* and *leguminosae*, among flowering plants; they have over 450 genera, and some 7,000 species. Excluding Chosen and Karafuto, Japan has about 70 genera and well up toward 200 species, more than half of which are in Japan proper. In the Philippines there are about 77 genera and over 500 species, while in the United States proper there are only about 70 species in 18 genera. They like heat and moisture, and abound most in the tropics. One of the earliest spring orchids is *cymbidium virens* Lindl., *hokurō* or *shunran*, which latter term designates it as preëminently the spring orchis. Early in April, in the mountains, its numerous, long, grass-like leaves will be found, with many flower-stalks, much sheathed, each bearing a single, large blossom; buds are enclosed in a brown sheath, whence they gradually peep forth, and expand; the three sepalous parts of the perianth are wide-spreading, and, with the wings, are light tea-green; the large, curved lip is of delicate white texture, with two pink streaks, and forms the lower of the three petalous parts, owing to the twisted ovary, while the ruddy, striated wings shoot forward like an awning, over the large style. The flower is spurless, and has much beauty and individuality. This species is very hardy, and grows under almost any fair conditions, if given half a chance, largely because it abounds in great, fleshy roots. It belongs to a good sized group, as there are about fifty species of this genus in the world, principally natives of India, Malaysia, and tropical Australia, many of which may be found in choice European and American orchid-houses. Tho Japan has ten species, all but two or three are Formosan.

The sunny March days bring out a humble member of the *scrofulariaceae* family, one of the earliest harbingers of spring, the pale-purple nipplewort, *mazus japonicus*, Kuntze, *tokiwahaze*, also found in the Philippines. The many crowded base-leaves form a sort of rosette, and are obovate-oblong, obtuse, and crenate; there are one to several erect, flowering stems, often leafless, with a scattered raceme, whose alternate blossoms have small, but conspicuous, bracts at base of the peduncles. The corolla is decidedly irregular, two-lipt, with a small upper lip in two awl-like divisions sharply ascending, and a large, spreading, lower lip, with three curved divisions, while

the throat has a two lobed, white palate, with orange dots, and is very hairy. Either this species produces stolons at a later stage, or there is another, *mazus stolonifer*, Mak., stoloniferous nipplewort, *sagigoke*, which is larger and coarser. With age the early, spatulate leaves disappear, or become subordinate to the large number of pairs of rounded ones on long stolons, which extend five or six inches, at times, and send up erect flower stalks from some of the nodes. There are five Japanese species, and some varieties, including Formosan, but Japanese botanists do not appear to have reacht stability in their distinctions of species. These beautiful flowers are very plenty in many gardens and moist banks, and they are suggestive of the blossoms of their big and only tree-brother of the Japan household—the *kiri, paulownia tomentosa*, Kanitz., which blossoms by, or before, mid-May,—a native of the Caucasus, China, and Japan; altho it seems to be rare in a wild state in Japan—at least in central and northern Japan—Prof. Ernest Wilson, of Arnold Aboretum, discovered it in the mountains of Shikoku.

One who visits Miyajima in early April, and climbs the mountain to see the sacred, perpetual fire started by Kōbō Daishi 1100 years ago, and, like the Roman vestal flame, never allowed to go out, will find in bloom, mid quantities of *asebi*, a member of the tea family, *cleyera ochnacea*, DC., *sakaki*, the sacred shrub of Shinto. That it has been consecrated from antiquity is suggested by its ideograf—a tree standing before a god. The five hundred brancht *sakaki* is mentioned in the *Kojiki* and *Nihongi*. The thick, glossy, evergreen leaves resemble those of its relatives, the camellia and tea, but are of finer appearance than those of either. From the leaf-axils single peduncles bear each a single flower of rather long, narrow, drooping petals, greenish white to creamy—suggestive of the locks of a frowzy head. In Rokko woods the blossoms may be seen about the middle of April. Often at the meanest wayside shrines in lonely mountain paths, and at those of remote hamlets, as well as at the most imposing city shrines, or those of ancient seats, it is found as an offering "on the altar." It is brought when people pray for blessings, or return thanks for mercies. It has a conspicuous part at funerals. For example, it was carried in the funeral processions of Princes Arisugawa and Tokugawa in 1913, and a *tamagushi* or *sakaki* branch with *gohei* strips of white paper, was offered to Marquis Komura's spirit at the obsequies. Illustrations of its use may be seen in XVI. 2, XVII. 3. On occasions *masakaki* standards (colored gohei?) may be seen before a shrine, like Kitano, Kyoto, at New Year's, one to the left and one to the right. These consist of *sakaki* branches above, and the *go shiki* (five colors) streamers below; the mirror and *tama* (a necklace of *kudatama, tama,* and *magatama* alternating in this order) are attacht to the branches of one, while the sword is suspended from those of the other. Further uses of *sakaki* are for *himoragi* and *ōnusa*, paraphernalia for funerals and worship; its leaves are employed by priests as an ornament for their *kammuri* (hats). On the September holiday following Meiji Tenno's funeral we were at Shijonawate, where Kusunoki Masatsura's grave lies beneath a great camphor tree. At close of service at a shrine, the *sakaki* standards in the hall of worship were removed and burnt; upon inquiring the reason, we learnt it was to prevent profanation, a custom whose principle underlay the passover law, in Exodus 12 : 10.

The *rutaceae*, orange family, are represented by several species, among which is the common, thorny, hedge-shrub, often called "Osage orange"; its vivid-green, trifoliate leaves start out towards the end of March, and are a very fine sight for a month, or more; from mid-April to May, it has a white, rather straggly petaled blossom, which leads to an orange fruit in the autumn, comparable in size to a Japanese or Italian chestnut. This *pseudaegle trifoliata*,

Mak., *karatachi*, is turned to practical use, widely in Japan, for fencing, as it forms a beautiful, stout hedge, serving the double purpose of protection by its thorny, closely grown branches, and of a screen from passers-by. It serves a valuable horticultural use for fruit-growers, who employ it as stock into which to graft edible-orange shoots. To mention but one other of the citrus family, *citrus nobilis*, Lour., *mikan*, blossoms the last of May, and loads the air with heavy, but delightful fragrance; neither the shrub's appearance, nor that of its flowers, is specially attractive, save to the bees, whose song proceeds from the midst of the leaves; the golden spheres of prime fruit in late autumn or early winter, pendant among the glossy-green leaves, are a gladsome sight.

Of many species introduced to Japan by her flowerloving people, two interesting ones are broom, *cytisus scoparius*, Link., *enishida*, and gorse, *ulex europeus* L.; the former is the more showy and the more *approachable*, usually having no spines, and therefore a favorite with Japanese, who have cultivated it somewhat widely; for example, much of it may be seen in villages near Okayama. Gorse we have seen nowhere in Japan, save at one place in Kobe, where it seems to blossom in cold autumn days, and again in the spring; both it and broom will be found in blossom thru the greater part of May. The long, slender, channeled, dark-green stems of the latter are thickly covered with small clusters of tiny ternate leaves, from whose axils showy, yellow blossoms depend. Gorse stems are more erect, and have several peculiarities; the younger are practically covered with what normally should be leaves, but which actually are tiny spines at the base of tiny branches no more than half an inch long, and forming acicular spines thickly alternating along the stem, while the stems themselves terminate in the same sort of spines. *Ulex spinosus* would be an appropriate name for this shrub. These features give an interesting aspect, but do not encourage that familiarity which results in *hanaya*, flower-women, hawking the broom about town; the blossoms are not as densely crowded along the stem as in broom, and are smaller and of a deeper yellow decidedly less showy. As often in broom a flower springs from each axil of a pair of leaflets, in gorse one always seems to do so from each axil of a pair of spinelets. The explanation of gorse spines is an interesting illustration of Nature's economy and adaptation to circumstances; in the dry, barren habitat of gorse, leaves would result in too great evaporation of the plant's moisture, and to husband this they are turned into spinelets. One is not surprised that this prickly shrub is used for fencing and fuel, but that it should be cultivated as a crop for feeding livestock, seems out of the ordinary. Broom has one markt feature that gorse can not boast—an exceedingly long and spirally curled style. One who has never seen these companion papilionatae in great masses, like those seen, the last of May, from steamers sailing along the great sea-cliffs of Ireland, past Kinsale Head, where German murderers and sea-pirates sank the *Lusitania*, has no conception of what a conspicuous element these plants constitute in the landscape. "White sheep and golden broom" Kingsley recognized as a characteristic rural scene.

ARTHUR W. STANFORD.

Rainy Day Reminiscences: Bitter and Sweet in 1879.

On the last day of 1878 the appropriations for 1879 reached us with a cut of one fourth on our "general work" (every thing but salaries), which the mission was told to distribute as best it could, so our New Year's Day was largely spent in a station meeting to consider what part of this reduction we could bear in Kyoto, and just a week later came the news that permission for the Gordons to live in this city was refused. Thus we seemed likely to have little

money and no men for work here. Mr. Doane had gone, the Taylors had been obliged to leave Kyoto, Misses Parmelee and Wilson had failed to get permission to remain here, and our own passport was about expiring. It looked very much as if the renewal was going to be refused, and that the same fate would befall the Davises and Miss Starkweather, when their turn came to apply for renewal of residence passports, leaving Mr. Neesima to carry on the school without foreign aid, if he could. No doubt this was the hope and expectation of the Kyoto opponents of the school, and it is more than likely that such would have been the result if it had not been for Mr. Neesima's influence in Tokyo. At the end of the month application was formally made for the renewal of our passport, and Mr. Neesima at once followed it up by going to Tokyo in person. In two weeks word came from him saying he had found that the Governor had hung up our application, and it would probably have remained hung up indefinitely if Mr. Neesima had not taken the bold step of telegraphing to him that the authorities in Tokyo were waiting for the forwarding of that application. This led to action, and on the morning of February 18 we were delightfully surprised to receive the telegram, *Negai sunda* (request granted), just ten days before our right to live in the city expired. Kyoto was not the only place then, where it was difficult for foreigners to get permission to live in the interior of Japan. This was still the only mission station in the country, outside of the open ports, and, at the very time when we were anxiously waiting for news as to the fate of our own application, we heard that only Dr. Berry (without the Carys and Pettees) would be allowed to live in Okayama. But our case seemed to become a sort of precedent; renewed application was made, before long, for the Gordons to live in Kyoto, and was granted without difficulty; all three families were soon given permission to live in Okayama; and such interior stations, where the missionary was nominally an employee of some Japanese school, became not uncommon. Yet till the revision of the treaties, which went into effect in 1899, the restrictions on travel and residence in the interior, were very real.

The reduction of one fourth in our appropriations for 1879 was the result of financial difficulties so great, that, as we learned afterwards, Secretary Clark had about decided to resign, in the hope that some one better able to cope with the situation, might be found to take his place. But on April 4 came the telegram, "Estimates restored: new stations," which was equally joyful and mysterious to us till the mail brought tidings of the great legacy from Mr. Otis, of New London. This was indeed a very happy piece of news to us all, but it had one result, which was more doubtful, in the granting, in May, of a fund ($2,000) for general evangelistic work, and the appointment (from Boston) of a committee to administer it, perhaps the only case but one, in the history of the Mission, where the Prudential Committee has made a grant without being asked for it, and the only case where it has assumed to appoint a mission committee to do certain work.

DWIGHT W. LEARNED.

Some Conditions in Hyuga.

In response to a request from the Committee on Survey and Occupation (Federated Missions) Mr. Warren investigated various conditions in six Hyuga villages as representative as possible—some purely devoted to fishing, some to fishing and farming, and some to farming alone. Results summarized by him occupy too much space for consideration as a whole, but we base the following on a portion of his results.

Facilities for education of primary grade are good, each village having a six years' course, and also a higher primary course, while one has a sewing school, and another a year's course for industrial edu-

cation—*jitsugyo hoshu.* There is one teacher to every thirty-seven pupils, twenty-seven per cent of the teachers are women, forty-seven per cent graduated at normal schools, and the remainder are merely graduates of middle-school grade, to which some have added a brief normal course. School houses are of wood and are sufficient for the demand. Over ninety-nine per cent of the children of primary school age were said to be in school, forty-eight of every hundred of those of higher primary age, while only seventeen per cent of those of middle-school age attend school. All the above per centages are averages for the six villages, but in different villages the ratio varies widely, as in one instance only two per cent of boys of middle-school age were in school. Less than one per cent of the youth old enuf for the higher grades, are students.

Sixty-three per cent of the population above twenty years of age, has the equivalent of a primary education, but only eight per cent that of a boys' middle, or girls' high school, and almost none a still higher education. Towns not far separated show great differences in educational ideals, and in voluntary education all towns show a markt preponderance of male, over female education. One practical bearing of all this on Christian work is that investigations at these six villages tend to prove that no large proportion of the population could read Christian literature, nor understand addresses coucht in much Chinese, like that of Mr. Kozaki, of which Mrs. DeForest recently made mention. When Prof. Frank Müller sent around his printed prospectus of the magazine he started for students, he emphasized the scarcity of suitable literature for middle-school students. Dr. Greene's comment was that it was a normal condition, since middle-school boys do not know *ji* enuf to enable them to read literature permeated which Chinese sufficient to command their respect, while, if the *kana* and a simple style were used, adapted to their ability, they would disdain to read such literature. If there is a considerable element of truth in this view, what are the chances for most of the Christian literature with a population only eight per cent of whom have an education of middle-school grade? The Salvation Army "War Cry" would be comprehensible to many, but "Morning Light" would not be, if we may judge by complaints in the past that Japanese in Hawaii, fisherfolk at Suma, and some other cases, could not read the paper with profit.

In these six villages no forms of entertainment were found, but *Seinendan*, Young Men's Associations, exist in most villages in Hyuga, and many own the buildings in which they meet; sometimes regular night schools are conducted by the local school teachers, under the auspices of these associations, and attendance is practically compulsory; in one case every youth between fifteen and twenty is registered in a school which meets three nights a week. These night schools are suspended during the busy farming months. We spent an evening with one of these associations on our visit to Hyuga some five years ago. By tact and good sense on the part of Christian workers they may be utilized as an important means of teaching Christian truth and creating a favorable attitude toward Christianity among the young and progressive portion of the population.

In general, religions have very slight hold. Elderly persons and women are the more devoted element. Buddhist temples are visited by more women than men, while Shinto shrines have about an equal number of each sex. But that both these religions set very lightly upon the conscience and esteem of the people of Hyuga was our impression, received on our visit, while not a few seemed ready to welcome Christianity in a sort of external, wholesale way, adopting it as an institution of the town, rather than accepting it in a personal way. But such an attitude opens the way for Christian workers to educate the people in Christian ideals, and to bring them to realize the actual spirit and function of Christianity.

A. W. S.

Mission Meeting.

Mission Meeting! What does it mean? People from the different stations of the American Board Mission in Japan, going up to Arima to discuss matters of business? Only that? No indeed! After this, my fourth mission meeting, I am more convinced than ever, that it is the coming together of the members of one large family to tell of the joys and sorrows, the successes and difficulties, the seeming failures and ultimate triumphs that each has met in the past year. They come to weep with those who sorrow, to rejoice with those who rejoice, and, as far as possible, to bear one another's burdens.

This year, some members of the family, thru sickness or other causes, were unable to be with us, and so our number was smaller than usual. Once, during the meeting, when I gave the number present as seventy-six some one remarked, "But that's counting the babies!" Why, of course it was, bless you! Aren't the babies one of the biggest and best parts of Mission Meeting, as they are of any other family gathering?

The key-note of our meeting for this year, was given by the chairman, Mr. Bennett, when he opened the meeting, on the evening of May 26. Each and every question was met in the spirit of believing prayer. The devotional half-hour of each day seemed to bring to us needed strength, and the ability to meet the various questions which arose. And as we prayed for our Mission, for reinforcements, for increased appropriations, and for the Japanese church, we drew closer together, and our faith was daily increased, so that, on the closing day, it was decided that we must have this united prayer all thru the year, and the members of the Mission have formed themselves into a prayer league, each member of which shall devote a part of the noon-hour of each day to prayer. The arrangement of topics for this prayer hour was left in the hands of our mission pastor, Dr. Pettee.

One other thing that helped to renew our faith, and increase our loyalty, was the spirit of consecration with which Miss DeForest refused the offer to become president of the Union Christian University for Women, in Tokyo. To many this honor would have been a great temptation, and when Miss DeForest said that she felt this was a call from God to her for greater consecration in the work at Kobe College, each one's heart was stirred, and a feeling of greater faith, and a desire to better use our opportunities, arose in the heart of each.

On Friday, Rev. Stanley Fisher Gutelius, of the Kobe Union Church, addressed us on "The Eschatological and Apocalyptical Teaching of Jesus," and, in his own inimitable and interesting way, gave us much food for thought, along a line differing from our usual work.

The Sunday morning church service was, as always, the best part of mission meeting. Dr. Learned preached the annual sermon from Romans 1: 14, "I am debtor both to Greeks and to barbarians," and, at the close of this service, the Communion of the Lord's supper was observed. In the afternoon, at the C. E. meeting, the children, under Mrs. Cary's direction, gave a very interesting and helpful program, on the subject of "Growth." Miss DeForest spoke to the children, saying how necessary it was for them to grow always in the right direction physically, morally, and mentally.

This was the first annual meeting, I had attended when Sunday evening did not have to be devoted to a memorial service for some member, who had left us during the year. But as Sunday was May 30, we had, in the evening, an informal praise and memorial service, when many interesting stories were told of the Civil War.

The business of the meeting was finished on Monday evening, and by Tuesday noon most of us were wending our way homeward, with hearts full of joy, and a new and greater love for the work.

(Miss) Amy E. McKowan.

General Notes.

Germany's equivocation in reply to the United States' note about the *Lusitania*, deserves a stern following up.

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Miss Colby calls attention to a mistake in copying, in her article in the May MISSION NEWS. The date of the Kishiwada *daimyo's* conversion at Yale was 1878.

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The death anniversary—three hundredth—of Iyeyasu, the first of the Tokugawa shoguns, has been celebrated rather elaborately during the spring, at Shizuoka and at Tokyo in April (17-19), since April 17 appears to be the anniversary date, while at Nikko several days at the beginning of this month were devoted to the celebration, seemingly postponed till then, to coincide with the time of the annual festival.

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No name in Japanese Buddhism is so well known as that of Kōbō Daishi, the founder of the Shingon sect, whose chief seat is at Mt. Koya. Kūkai, his name in this life, went as a student to China about 804, and some years later, in 816, founded the great monastry at Mt. Koya, which celebrated its eleven hundredth anniversary from April 1 till May 20. Aside from its religious significance to believers, the display of its many objects of art, made the occasion highly profitable to all interested in Japanese art.

* * * *

At Mission Meeting there was a bunch of nearly a score of happy, playful children, always ready for a frolic. Mr. Allchin afforded them great sport, over which they were very hilarious. Like poor old Uncle Ned, Mr. Allchin has no hair on the top of his head, but he has generous shocks at the sides, with which he performs a sort of *shishi-mai*, to the delight of the youngsters. After an evening's performance, two little brothers, at their good-night prayers, told God about the great fun they had enjoyed, and prayed: "Please let us be up when he does it again."

* * * *

The special session of the Diet opened May 17. The distribution of the 381 members of the Lower House at that time was given as approximately, Doshikai (gov't party) 150, Seiyukai, 106, Kokuminto, 27, (both, opposition parties), Chusei, 36 (pro-gov't), Independent, 57 (organized into a party), Unattacht, 5. The opposition elements have attackt the Cabinet vigorously on its China diplomacy, its expenditure of funds unauthorized, and its attempt to regulate the rice and silk markets. Meantime, with a majority at its back, the Cabinet has not had to worry much over such attacks, and has already secured the approval of its plan to increase the army by two divisions.

* * * *

It's always sad news when a nation declares war upon another. And yet there are sadder circumstances, at times, —like the war of which Austria was the occasional, and Germany the efficient cause,—which make the sad news welcome. Such was the news, May 24, that Italy had declared war on Austria, because the prospect is brighter for a more speedy punishment of Austria for her annexation of Bosnia and Herzegovina, and for her ultimatum to little Servia, as well as for the redressing of some of her more remote wrongs to Italy. Italy long delayed, but finally arrayed herself on the side of civilization and humanity.

* * * *

Prof. Kiroku Hayashi, of the chair of international politics, Keio University, Tokyo, and a member of the Diet, is reported to have askt concerning the China question: "Why were such abominable demands, in the first place, framed by the Cabinet? Any commonsense man can see that China will never agree to such [the "fifth group"]. It is absolutely an insult to our neigh-

bor's sovereignty, and China's only course was to refuse, in order to save her face. Those "desires," if accepted, were, in other words, that China should consent to be a protectorate of Japan. To say we tried to bind the two nations closer is as absurd as to say the moon is green. Why was not the fifth group made known to the Powers, when the others were made known?"

* * * *

Incredible as it may seem, it appears to be a fact that certain American missionaries in China were "up in arms" against Japan's demand for the right of her subjects to preach religious doctrines in China. "The missionaries," we are told, "sent to the State Department at Washington, a cablegram which cost them $6,000, which was 'paid for by a Chinese official.'" Until we learn to the contrary, we shall refuse to believe that any missionary of the American Board was responsible for any part in such a cablegram. To say nothing of meddling with international diplomacy to such an extent, what is to be said of the bigotry that would deny the same religious freedom one enjoys himself at the hands of a foreign government, to propagandists of other religions from other countries? Later.—We learn that only *six* missionaries sponsored the cablegram. This is not so bad as we feared—six out of all in China, is a small fraction.

* * * *

Founder's Day at Kobe College was celebrated May 22. Brief exercises were held in the morning, in the chapel, with an address by the principal; following this, the Student Government Association took charge of the program, and planted an ivy. The main feature of the day was a lantern lecture by Mr. Allchin, on the Life of Fanny Crosby. The appeal of the subject, worked out in most careful sequence, was very strong. A delightful feature was the singing, by a chorus of mixed voices, of several of Fanny Crosby's hymns. The words for other hymns, which were to be sung by the audience, were thrown upon the screen. The audience owed their interesting and inspiring evening to the lecturer's painstaking attention to the details in arranging his own specially prepared screen, and his own lantern and lighting apparatus.

* * * *

A wide canvass of Christian educational institutions in Japan, in March and April, shows that the different kinds stand approximately in this ratio:

Kindergartens	45%
Girls' Schools	16
Evening Schools	8
Theological	6
Primary	6
Boys'	5
Bible Women's	5
Sewing and Industrial	4
Kinderg. Train'g	3
Blind	2

The number of pupils in each class:

Boys' Schools	27
Girls'	23
Kindergarten	23
Evening Schools	14
Primary	7
Theological	2
Sewing and Industrial	2
Bible Women's	1
Blind	3/5
Kinderg. Train'g.	2/5

* * * *

Japanese dolmens furnish a subject of much interest and importance, and there is a surprising number of them in Kyushu, Shikoku, Izumo, Bizen, Harima, Settsu, Kawachi, Yamato, Kozuke, and some other parts. Brinkley and Kikuchi, in their *History of the Japanese People*, N. Y. and London, 1915, Encyclopedia Britannica Co., declare that "some four thousand have been officially cataloged, but it is believed that fully ten times that number exist." Their value is great for projection upon the screen of the present, ancient customs and civilization beyond the period from which we have reliable historical knowledge of the Japanese. To one who ignores the archeological argument, the

claim of many Japanese that their history began 660 years before Christ must seem ridiculously absurd, but the dolmens and Chinese chronicles furnish two lines of evidence having an important bearing on the subject. If Japanese would *makemasu*, subtract 600 years from their claim, they would have a fair case in the court of investigation.

* * * *

In the Beppu dolmens much unglazed pottery was found, some of which is shown in the picture; in the sections of the case may be seen penangular rings, which also form a frequent element in the finds within dolmens in widely separated parts of Japan. Two of the Beppu rings were overlaid with thick gold-leaf, the principal material being iron, apparently. *Magatama* and *kudatama* were other elements found in the Oni no Iwaya. Within the northern, innermost chamber of the three-roomed cave, on a raised dais at the rear, stands a stone sarcophagus. The entrance to these dolmens, as usual, is from the southern end of the mounds. The caves are in excellent condition, and the roof of one of the chambers is hexagonal and quite high. Prof. Edward Gauntlett probably knows more about the Okayama caves than any one else. He discovered about one hundred and forty, and there were stone sarcophagi and other articles, in some of them. Who of us who have visited Hyuga, have failed to see, at least, one of the great dolmen mounds? Mr. Warren estimates the number of all sorts, at over eight hundred.

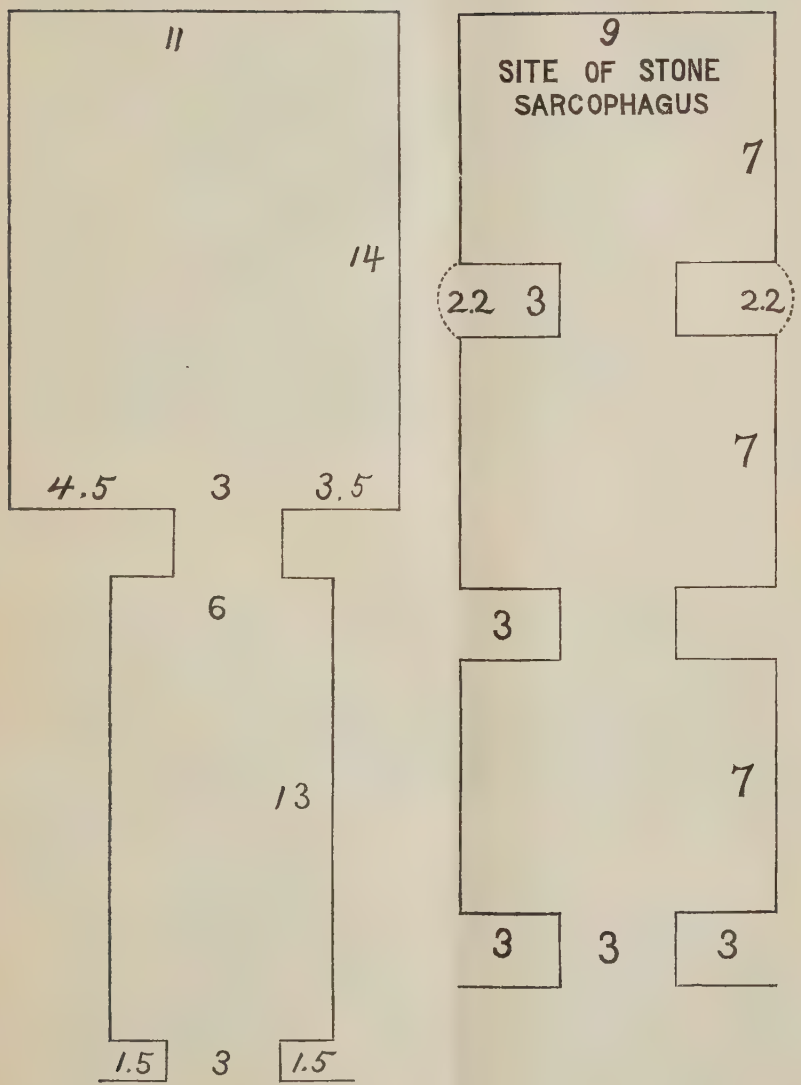
* * * *

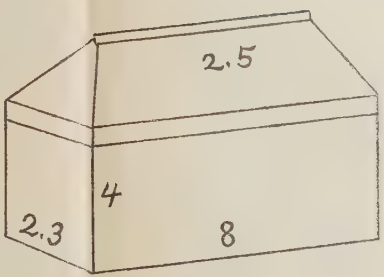
The Kobe Orphanage received congratulations May 24, on occasion of its twenty-fifth anniversary, which fell on Sunday, the day before. In the autumn of 1889 rice was very high, and the poor in cities suffered severely. We recall that at Kyoto, a few poor people were said to have starved. Yoshikawa Hisashi, then a Baptist pastor, Hatakenaka Ryosuke, a hotel keeper and a *Kumi-ai* Christian, Iida Yuku, a lawyer, Doi Ichiro, Oi Naozo, and others, started, at No. 1954 Fukiai Mura, Kobe, May 23, 1890, the Kobe Himmin Kyusai Gikai, on a rented lot, upon which they erected a house. By the 17th of June they were ready to receive orphans and assist destitute adults. For about three years this work was continued, but in 1893 employment was secured for the inmates, and the pinch of poverty was not so excessive for the poor, so that the object of the enterprise was henceforth confined to assistance for orphans, and the institution was moved to No. 21 Nakayamate, 7 Chome, where two buildings were erected on a lot rented from Baron Kuki. Early in December the name was changed to Kobe Kojiin, and on the 9th, the superintendent and orphans removed to the new site. In Oct. 1891, Mr. Tsuge Sadayuki became head of the institution, and continued until Dec. 1, 1896, since when, till the present, Mr. Yano Yakoro has been in charge. Oct. 16, 1901 the present legal association was formed, and a council of twelve was chosen, which decided, July 21, 1903, to purchase land. The present site of over 841 *tsubo*, was bought, and the next year, Aug. 6, the present buildings were completed. We intend to return to the charitable work of the Orphanage, and some of the results of its quarter of a century's existence, in a subsequent issue.

* * * *

A Harvard Prize Poem entitled "Gott Mit Uns," has been going the rounds in America. The author is a junior in the University, but the prize was offered by the management of a student paper, so that the University is not responsible for the poem, altho two of its professors, in their private capacity,—Dean Lebaron Russell Briggs and Prof. Bliss Perry, acted as judges, and awarded the prize. Prof. Perry was formerly editor of the *Atlantic*, and may be regarded as a high literary and stylistic authority. This is the poem:

No doubt *ye* are the people: Wisdom's flame





STONE SARCOPHAGUS.

Plan of the Oni-no-Iwaya, near Beppu. Measurements in Shaku (11.93 Inches).

Entrance to one of the Oni-no-Iwaya, a Dolmen near Beppu.

Unglazed Pottery from the Oni-no-Iwaya. The Case has Penangular Rings, Magatama, and other Ornaments.

Entrance to a Dolmen near Okayama

Oyaka Kyodo Dendo. Ladies leaving the Hall at Tennoji after the great Woman's Meeting May 4, over which Madam Hiraoka presided. "Colonel" Yamamuro, Salvation Army, and Miss Kiso Wakuyama, of Glory Kindergarten, were among the Speakers. See Page 167.

Springs from *your* cannon—yea, from
yours alone.
God needs *your* dripping lance to prop
his throne:
Your gleeful torch His glory to proclaim.
No doubt *ye* are the people: far from
shame
Your captains, who deface the sculptured
stone,
Which, by the labor and the blood and
bone
Of pious millions, calls upon His name.
No doubt *ye* are the folk, and 'tis to
prove
Your wardenship of Virtue and of Lore,
Ye sacrifice the Truth in reeking gore
Upon your altars to the Prince of Love;
Yet still cry we, who still in darkness plod:
"'Tis Anti-Christ ye serve, and not your
God!"

The sentiment of the poem apparently expresses the impression Germany has made on the majority of Americans. Not a few of our foremost thinkers and men of international influence, like Ex-Pres. Eliot, Prof. Giddings, of Columbia, and Ex-Pres. Roosevelt, have unreservedly pronounct against Germany, "an enemy of civilization, with no regard for justice and humanity," as Baron Kato, the Minister of Foreign Affairs, has recently said.

* * * *

The murderous crime of sinking the *Lusitania*, May 7, stung the world into indignation, and leads us to animadvert upon German morality. The first two articles of the 1907 Convention at the Hague, read: "Neutral territory is inviolable. Belligerents are forbidden to send troops or convoys either of munitions of war, or of provisions thru the territory of a neutral state." Prussia and Austria were signatories to the treaty of 1839, by which the perpetual nutrality of Belgium was guaranteed. In 1870 Great Britain obtained from France and Germany a promise not to violate Belgian nutrality. Consistently Great Britain sought the same in 1914, and secured it from France, but Germany, to her disgrace, declined, and lost the moral respect and sympathy of most of the world. Thruout the war Germany has shown a contemptuous disregard for public law, and the common morality of nations bound by the Hague conventions, whose decisions she has flouted; yet she has protested against the legitimate action of certain neutral subjects, as well as against that of her enemies. For example, she protested against the United States allowing its subjects to export war supplies. Article 7 of the 1907 Conference reads: "A neutral state is not bound to prevent exportation or transit for the account of either belligerent, of arms, munitions of war, and, in general, of anything which may be useful for an army or a fleet," etc. The murder of most of those on the *Lusitania* calls for execration by all right-minded people, but no new principle was involved—it was simply the crowning iniquity of a policy Germany has pursued since last August. All the Dernbergs, Bernstorffs, and Von Bülows could not manipulate public opinion in America or Italy to save Germany from the moral aversion with which she has been regarded from the moment her first soldier set foot upon Belgian soil until the present.

* * * *

Near Beppu, at Kita Ishikaki, two dolmens were opened March 1, 1914. The reason they had not been entered previously was that a tradition of the vicinity threatened a curse upon any who should disturb them. They are not far from the sea, are on level ground, and are near together. Great mounds, covered by thick groves, conceal them from casual view. They are named Nezumi no Iwaya, but are colloquially called Oni no Iwaya. Tradition refers to their occupation by Tsuchigumo or Pit-dwellers—aborigines, or, as some incline to think, outlaw Japanese. During the reign of Keiko, A.D. 71–130, the Kumaso of Southern Kyushu, "semi-savage aborigines, whose subjugation long remained a difficult problem," rebelled against payment of taxes or tribute, and Koken, on his punitive

expedition, came from Sawatsu, Suo, to the present Hayami Gun, where Princess Hayatsu was ruler, and welcomed Koken, informing him that two Tsuchigumo—one blue, the other white—lived in these caves; they were called Naoiri no Kori no Uchisaru and Yata Kumimaro, and, with three others, were mighty chiefs of a numerous following. After a council of war with his officers, Koken decided to refrain from sending many troops to attack the Tsuchigumo, lest, being terrified, they should escape and hide in the mountains, to give future trouble. His action is not wholly lucid to strategists of the present, but he is said to have taken a *tsubaki* (camellia) tree for a helve to a mallet, with which he did the Tsuchigumo to death. That the *tsubaki* played its part in more than one marvel of antiquity may be seen from the note on camellias, XVII. 7. The Kojiki and Nihongi mention mallet-headed swords, but in the account of these dolmens the phrase is simply: *tsubaki no ki wo torite, tsuchi ni tsukuri, kore nite korera no Tsuchigumo wo uchi-horoboshitari.*

* * * *

Much interest was evident at Arima, in seeing that the Factory Girls' Home should receive the major part of the 100 *yen* needed for repairs, owing to the destructive work of white ants. No mission funds were available, and therefore the two Sunday contributions were devoted to this object, and resulted in about 75 *yen*—somewhat more than usual. A few weeks ago Mr. S. Omoto, superintendent of the Home, received a very gratifying testimonial. The work of the Home is weaving a cotton fabric, which is dyed with various minute markings, giving rise to the name of the goods, *kasuri*, with the addition of the province where the manufacture in conducted, like *Iyo-kasuri*, in this case. The cloth is used for clothing. In the story *Shiobara Tasuke*, we find a reference to it: *Komakai kasuri no hitoe mono*, an unlined cotton garment of a small *kasuri* pattern. The Iyo Orimono Kairyo Dogyo Kumiai, or Provincial Weavers' Gild consists of about two thousand employers. To seven of these the Gild recently presented silver cups, with a statement that the cup was a testimonial of excellence in *kasuri* manufacture. But in addition to the cup, Mr. Omoto received a more detailed statement than any of the rest, and it follows.

Mr. S. Omoto early in his life, establisht an institution called *Dōjōkan*, his life aim being to save poor girls in Japan. As the result of his earnest work, he has achieved splendid success; the government, too, appreciates his work, and has given him a sum of money several times. He has his own *Iyogasuri* factory, where poor girls are made welcome. Here the girls are taught not only the art of weaving, but how to read and write, and, above all, are given a spiritual education, the basis of which is Christianity. The working girls of the *Dōjōkan* are called the pattern and exemplar for factory women in Japan, and the *Iyogasuri* produced at the *Dōjōkan* is excellent, both in quantity and quality. The Iyo Orimono Kairyo Dogyo Kumiai presents Mr. Omoto a silver cup to show its appreciation of his work.

* * * *

We regret exceedingly the spirit Japan has shown toward China since January. We are glad that war was averted by China's wisely yielding to superior force, but we should suppose China would remember and try to even matters up later on. A few thoughtful Japanese have regarded the matter as we regard it, and have said about all we should care to say: The *Toyo Keizai Shimpo*, in May, said that Japan's attitude has been "first, to carry through an unblushing policy of territorial aggression, and second to do things in the name of perfidious national unity. The policy of aggression and the cry of a united nation have become very domineering, especially since the outbreak of the European war. The moment England declared war on Germany, our people rose to a man, and said Germany was their old enemy, Germany's presence in

Tsingtao was a source of mischief, and in fulfilment of obligations imposed by the Anglo-Japanese Alliance, they must expel Germany from Tsingtao. They cried: "Let us seize the German possessions in the South Sea. Let us extend our territory. Now is the time to become great. The opportunity missed may never come back again." The journal raised a protest then, but no one heeded it. War ensued costing the country hundreds of lives and 100,000,000 *yen* of money. Moreover, the retention of the territories occupied will necessitate the expansion of the army and navy, besides provoking ill feelings in the United States and Germany. One may even fear events so shaping as to compel the discontinuance of the Anglo-Japanese Alliance.

"The negotiation with China is another instance of such blunders. There is no one just now to restrain Japan's hands in China, and Japan has employed threats and intimidation, to have her demands accepted. The charge of Chinese insincerity may obtain currency in Japan, but not any where else. China is weak and helpless, and would go a long way to please her stronger neighbour. But the journal foresees that the greater the sacrifices of China, the greater will be the possibilities of trouble for the future. The gist of the demands on China is to ensure the occupation of South Manchuria, whence to extend Japan's influence to directions that offer least obstruction, to obtain guarantee for the non-alienation of Fukien, and to elevate Japan's political and economic position in general in China. With Korea now forming a part of the Empire, Germany rooted out of Tsingtao, and Fukien brought within Japan's sphere of influence, the waters lying between the two countries make a pond for Japan, and that is what the aggressive military men have long yearned after. Weak as China is, our contemporary doubts very much that she would long rest content with such a turn of affairs. Is there nothing aggressive in the transforming of the sea into a pond and in having one foot on Manchuria and Mongolia, and the other on Fukien, thus to stand up and gaze down on China proper? China's acceptance of the demands will yet bring on interferences. Because of the war the European and American Powers look on in silence; but will they continue to do so after the war. That Japan has made a permanent enemy of Germany goes without saying; but it is also patent that, with her demands on China, she has greatly injured the American feeling. Just as the Powers made Japan knock down the Russians ten years ago, may they not be thinking of choosing some one Power to do the same on Japan, unless they all join to crush the latter? We may then have to lose all that we have acquired in the last twenty years. That is why the journal is afraid that the negotiation with China constitutes a seed of great calamity yet to come. And the policy of territorial aggression, so blindly supported by the national unity doctrine is responsible for this danger." We avail of the translation in the *Japan Times*.

Personalia.

Prof. and Mrs. Dana Irving Grover, of Kyoto, left Kobe, on furlo, Je 2, by the *Korea*.

The twenty-fifth anniversaries of Messrs. White and Curtis were recognized at Arima.

Miss Fanny Ensworth Griswold goes on furlo, by the *Tenyo Maru*, from Yokohama, July 10.

Miss Alice Elizabeth Cary is expected in Japan by the *China*, Aug. 11, to teach at Kobe College.

Mr. and Mrs. Hollis Adelbert Wilbur past thru Japan early this month, and sailed on furlo, by the *Korea*, from Yokohama, on the fifth.

Mr. and Mrs. (Sue Gulick) Louis Leverett Davis have settled at Denver, Colo. Mrs. Davis spent much of the past year with her mother at Oberlin, O.

Miss Mary Elizabeth Stowe and Miss Grace Hannah Stowe, of Kobe College, expect to sail from Kobe, July 6, by the *Tenyo Maru*, for furlo in the United States.

Mr. Jerome Dwight Davis expects to spend his summer vacation on the *Strathcona*, as private secretary to Dr. Grenfells, assisting him in meetings on the Labrador coast.

Prof. Paul Rowland plans to leave Yokohama by the *China*, on the 25th, to visit the Panama-Pacific Exposition, at San Francisco, and to be back in time for the opening of Sapporo College in September.

Information dated May 6, stated that Mrs. J. B. Atherton, of Honolulu, had been very ill in California, but was better, and was to return to Honolulu soon, leaving her daughter, Miss Kate Atherton, to recuperate still further.

A very interesting letter from Miss Florella Foster Pedley to Dr. Pettee, called forth by his pastoral letter to her, was read at the Sunday evening meeting, Arima. She has been working hard, and rankt almost at the top of her class.

Mr. John Loomis Strickland, of Middlesex, N.C., a Y.M.C.A. teacher at the Kitano and Tennoji Chu Gakko, Osaka, where Mr. Frank Cary formerly taught, attended our annual entertainment at Arima, May 29, and spent Sunday with us.

Miss Elinor Stowell Pedley expects to leave by the *China*, Je 25, in company with Miss E. Gertrude Tweedie, of the Canadian Methodist Mission, at Nagano, who goes on furlo. Miss Pedley will join her sister at school, in Newmarket, Ontario.

Miss Elsie M. Garretson, of Ponasang, in our Foochow Mission, arrived at Kobe by the *Mongolia*, May 13, and plans to sail from Yokohama, by the *Manchuria*, July 3, for furlo in the United States. She has been paying Miss Wainwright a good visit, and was in attendance at most of our annual meeting at Arima.

Mr. Sterling Stanley Beath, of Evansville, Wis., a graduate of the University of Wisconsin, '13, and now a Y.M.C.A. teacher at the Ichioka and Ninomiya Middle Schools, Osaka, spent Saturday afternoon and Sunday with us at Arima. Mr. Beath, in July, returns to America to study sociology at the University of Chicago.

Mrs. Robert Elmer (Helen Davis) Chandler, with her son, Harlan, reacht Kobe on the third inst., by the *Eikō Maru*, from Tientsin. Mrs. Chandler will spend a month with her mother, Mrs. J. D. Davis, at Kobe College, and upon arrival of Mr. Chandler, all will go to Mt. Hiei, for the summer, to be joined there by the Oldses, of Niigata, and Davises, of Tokyo, making quite a family reunion all summer.

Rev. Fred'k Paul Beach and Mrs. Ruth Porter Ward Beach, with their pretty little three year-old, came to Kobe by the *Mongolia*, May 13, and spent a few hours at Kobe College, then went on to spend a day with the Lombards, at Kyoto, before going overland to catch their steamer at Yokohama, whence they sailed for furlo, May 16. Mr. and Mrs. Beach are members of our Foochow Mission at Diongloh, So. China. We chronicled their marriage in XV. 1.

A letter from Dr. Barton, dated Apl 29, says: "You will be sorry to know that Mr. Newell does not seem to have thrown off his disease as we hoped he would. We are in correspondence with him. The committee was not ready this week to authorize a return until we can have more satisfactory medical assurance that his trouble will not break out with renewed virulence soon after he reaches the country. Dr. Berry feels that the climate of Japan will be most detrimental to Dr. Newell's disease."

Miss Parmelee was awarded the palm for the most interesting and brightest report on Wednesday evening, at Arima, when all mission committees reported. She was reporting for the committee on the Factory Girls' Home, and she didn't have it in writing, either. In dyeing the cotton cloth made by the girls, certain dyes made in Germany have been used. The war soon shut out the supply, and

temporarily dyers were in difficulty, until a substitute was found. Miss Parmelee reported that the Home had been in danger of dying from lack of dyeing: because they couldn't dye they came near dying.

Rev. Giles Gorton Brown, Oberlin '97 and Andover, '99, with Mrs. Clara Pendleton Brown, Oberlin '92, reacht Kobe by the *Nippon Maru*, May 5, and sailed from Yokohama, May 22, by the *Shinyo Maru*, for furlo in the United States. They went out to our Ceylon Mission in 1899, where he has been principal of the Jaffna College, at Vaddukoddai. Mrs. Brown taught in Oberlin Academy for some years after graduation, and became M.A. at Oberlin in 1896. Mr. Brown was a classmate of Dr. Florence Fitch and Mrs. Chas. Burnell Olds. The Browns, after brief visits at Kobe and Kyoto, proceeded to Niigata to visit the Oldses.

Mission Meeting is the one time of all the year when the largest number of the Mission are together; it is, therefore, the most appropriate time for recognizing anniversaries of entrance to the Mission, and since most join in the autumn and Mission Meeting, these years, comes the last of May, most anniversaries are anticipated by a few months. Dr. and Mrs. Learned joined Nov. 26, 1875, and their fortieth year was duly noted at Arima, May 29. In his note of appreciation Dr. Learned facetiously says: "Forty seems to have some evil associations—the forty years of wandering, the forty thieves, the forty tyrants, etc." Then he refers to a for-t(i)uitous circumstance thus: "But the fact that there are forty women in the Mission forti-fies us to hope that our fortieth year may be of good cheer and faithful service, and no better omen could be given than this sign of mission comradeship."

At 2 p.m. on the second instant, at the church, Hachiman, Miss Helen Hollister and Mr. Joshua Vogel, both of the Omi Mission, at Hachiman, were united in marriage by Rev. Paul Waterhouse, of the Omi Mission, assisted by Rev. Jerome Crane Holmes, of the American Board Mission. Mrs. Waterhouse was matron of honor. A reception was held later at the home of Mr. Wm. Merrell Vories. Foreign guests present were Hon. Geo. N. West, U.S. Consul, Mr. and Mrs. G. W. Phelps and Mrs. Lombard, of Kyoto, Miss Estelle Laverne Coe, of Kobe, Miss Edith Curtis, of Niigata, and Mr. Holmes, of Tokyo. Mr. Vogel is an architect, who joined the Omi Mission several years ago. Miss Hollister came to Japan last autumn. The happy couple were classmates at Ohio State University. For our lady readers we will add that we hear the bride wore white silk of some sort.

Rev. Wm. Michael Zumbro, principal of our American College, Madura, India, and his party, arrived at Kobe by the *Fushimi Maru*, Apl 27. After visiting various points in Japan, they sailed May 15, by the *Mongolia*, from Yokohama, for the U.S. The party consisted of Mr. and Mrs. Zumbro and their two little girls, Miss Crosswell, daughter of a former governor of Michigan, and sister of Mrs. Lucy Crosswell Perkins, of our Madura Mission, and Dana Scudder, son of a missionary in the American Arcot Mission. Mr. Zumbro's home in America was Purdin, Mo. After graduating in 1888, at a United Brethren college, Avalon, at Toledo, Iowa, he took M.A. at Michigan Univ. in 1890, B.D. at Yale in 1893, and continued there for a year's post-graduate study. A course at the Clark Univ. summer school of pedagogy in 1894, finisht his preparation, and he at once went to Madura for work in the college. During his first furlo he spent a year at the Teachers' College, Columbia Univ., and discovered Miss Harriet Hyde, of Norwich, Conn., now Mrs. Zumbro, who graduated at Norwich Academy, and in 1907 went to India. The American College fits for the B.A. examination at Madras University, with which it and some forty other colleges, are affiliated. There are about 300 students, and four missionary teachers—soon to be increast to seven. Mr. Zum-

bro wrote from Yokohama, May 15, that they had carried out the itinerary made at Kobe, just as planned, except that they were unable to go to Okayama, "We have enjoyed every bit of our little tour in beautiful Japan, and have been much interested. We have greatly appreciated the privilege of meeting the various members of our Board in Japan."

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